Lutheran Herald

October 15, 1957

VOLUME XLI . . . NUMBER 42

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

An ELC family absorbed in their church paper.

From Manuscript to Magazine--

A picture story on page 983

Pull Out the Plug

"Out of his heart shall flow rivers of living water" (John 7:38).

The story is told that one day, in a small city in Colorado, the people turned on their water faucets only to hear a sputtering (there's always most noise where there's least water). The water was being tapped out of a lake in the mountains. The large pipe was carefully examined all the way up the mountain side, but nothing seemed to be wrong. Then one day the mayor got a note which read, "If you'll just pull de plug out of de pipe about eight inches from de top, you'll get all the water you want." The tramp who wrote it was no doubt the rascal who had plugged the pipe. The plug was pulled, and the water flowed.

There needs to be some pulling of plugs in our lives too, not least in regard to our ministry. No doubt many of them lie close to the top, because underneath there is a strong hold on Christ.

There's the plug of *procrastination*. I knew a pastor who said, "Well, this year I've got to get out and call on all my people in a systematic way." But the next year the story was the same. There is such a thing as thinking so much about doing a thing that we almost regard it as done. Or here is a pastor who uses his time for so many "pastoral chores" that he puts off his sermon preparation until Saturday night. Then he wonders why the stream is dried up on Sunday.

Another plug that needs to be pulled is that of *reticence*. People expect us to talk to them about their soul's greatest need, whether in the pulpit or out of it. It's so easy to preach about the text instead of about Christ; or to speak to people about their soil rather than their soul. We need to give our people both barrels—both the Law and the Gospel—and to do so fearlessly.

How about pulling the plug of *self-glory?* How many times have we not come out of the pulpit and wondered, "I wonder how I got by with that sermon?" And then we have hastened to the door to greet the people and see how many thanks we can muster for the message. Or we build up a loyalty about ourselves in the congregation until people tell us the congregation will fall apart if we leave, and we really think they know what they are talking about.

Oh, there are many other plugs. But God can pull them all, and with the pulling He says there will flow (not trickle) rivers (not streamlets) of living (not scum-covered) water (the very abundance of life).

Reprinted from "The Canadian Crusader" of the Canada District ELC

In this issue

Pull Out the Plug
The district president of Canada writes about some of the "plugs" in our lives.

I Walked with Kings

Dr. Rogness and the Rev. ... bert Brose (MoSyn) are ... comed as they arriv... Honolulu to conduct a L... an Chaplains Retreat. Th... pastors also held a Retre... Japan, and visited missio... and chaplains of their re... tive synods in Alaska, H... and the Far East.

I Walked with Kings

He Sails the Seven Seas
. . . From his typewriter in the back room of an import shop.

In Christ There Is No East or West
As we read about evangelism in other parts of the world, we discover that God hasn't shed His best light on us and a poorer, dimmer light on others.

Editorial

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A Tribute to King Haakon
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The Church in Today's World

Washington Comments

Within the ELC

Parish Conservation Service

Lutheran Herald

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I Walked With Kings

Alvin N. Rogness
President, Luther Theological Seminary

None of them believe that they are kings, not even at they are heroes. Nor do I want these lines to per-ade them of their royalty and destroy the self-efface-ent which makes their work regal.

For four weeks I lived with the missionaries and aplains of the Far East.

From the offices of Chaplains E. O. Midboe (ELC) d Kenneth Ahl (Lutheran Church-Missouri Synod) Washington I had received an invitation to be the reat master for chaplains' retreats in Japan and awaii. A quick survey by Dr. Rolf Syrdal elicited vitations from our missionaries in Japan, Taiwan, and ongkong. On June 18 I was on my way.

I exercise restraint in not writing a rhapsody on the rsonal kindnesses shown me by missionaries, chap-ns, and pastors. Another two weeks—and I might ver have awakened from this VIP dream to return the ranks of the mortals!

Out of Western Windows

Two months have gone by, and I look out of my Western world back upon the summer in the Far East. Over 500 men crowd the rolls of our Seminary fall quarter, the spectacle of 100,000 people on the State Capitol greensward lingers in my memory and the teeming Sunday worshippers punctuate each week that goes by. From this vantage point I cast my gaze upon the swarming millions of Hongkong, Taiwan, and Japan. And among this undulating sea of humanity there moves a small, statistical minority known as Christians.

Measured by numbers, you can dismiss them. Seen as the Church of the Living Christ, they become the glistening salt—the one hope of this world, as of ours.

You cannot dismiss them, not unless you dismiss the first century in Asia Minor, the second century in hostile Rome, or even the third century of the Mediterranean world. For in those dark first centuries of the Christian era, who could have envisioned the Christian court victories of the fourth century or the steady march of the Gospel in the centuries that have followed?

Bible school students in Japan

There are Christians in Japan—ere are young people, ardent for eir country and ardent for the lord-ip of Christ."

Nor can you dismiss them if you remember that the angels in heaven break into jubilees over one soul that is brought into the Kingdom.

We of the Suburban Mind

Hardly a week goes by but we celebrate the arithmetic triumph of some new congregation bursting into full statistical bloom in our large suburban areas. A site is selected, an attractive building is flung against the residential sky, services and Sunday school are announced, a pastor presents his friendly and earnest ministry—and hundreds of people flock to form a vigorous, vital congregation.

It is not so in Japan among the 90 millions inspired to new nationalism at their Shinto and Buddhist shrines, nor among the bewildered and homeless of the Taiwan Chinese, nor among the hundreds of thousands clinging to the bleak mountainside in Hong Kong or elbowing their way in her narrow streets. Here the voice of the missionary is indeed a voice crying in a modern wilderness.

And if in naive expectation we scan the records of the Foreign Mission Board for spectacular evidence to parallel our suburban America, we betray ourselves as historians, we betray our valiant missionaries, and we betray the Kingdom of the mustard seed. At the end of three years Jesus himself had succeeded in collecting an unimpressive dozen men who, in the bewildering hours of the Passover week, threatened to sink back into the oblivion of the hostile world that overshadowed them. It was a miracle that this feeble band was not extinguished many times during the first three critical centuries; it is a parallel modern miracle that the Christian church has taken root in this single century of turbulent Eastern revolutions. And every person who endures the convulsive renunciation of the Buddh world of his fathers to embark upon discipleship w Christ is as staggering a miracle as a Peter or a P or an Augustine.

There are Stars in the Sky

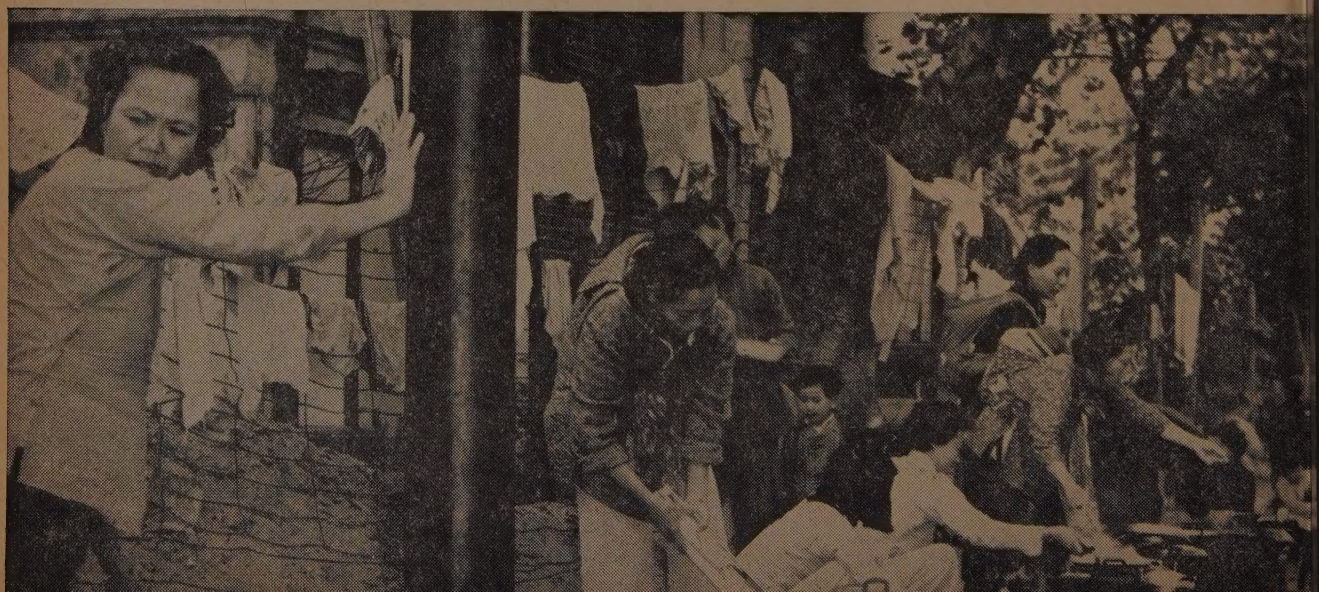
I would be a pessimist indeed were I to report t all is dark. There are Christians in Japan, many posts of strategic national leadership; there are you people, ardent for their country and ardent for lordship of Christ. In Taiwan there are vibrant cells Christians, both among the Taiwanese and among refugee Chinese. In Hongkong, among students, re gees, and permanent residents, there are evidences fountainheads of the Holy Spirit; and here, where "Pearl of the Pacific" opens its gates to the flood seep through the bamboo curtain, the arm of Christ charity, though woefully inadequate to the gigan human need, speaks eloquently the concern of Christ brethren. Whether the passions of Eastern nationalis may cut short the presence of the Western man, one dares predict, but while this day lasts, faith missionaries are tireless in finding ways to witness the Christ of all peoples. A historian in first or secc century Greece or Rome would be hard-pressed to f as impressive evidence of the Gospel's triumphs.

What, After all, Constrains Us?

What kept the apostle Paul going? The joy of thriving Corinthian church, the faithfulness of a Ph mon, the prospect of a great revival in Rome? In entire enterprise of foreign missions one thing, and alone, is intended to keep us relentlessly at work. T love of God pushes us on. We are not enticed by

"Among the hundreds of thousands clinging to the bleak mountainsides Hong Kong, the voice of the missionary is indeed a voice crying in modern wilderness."

Refugees in Hong Kong



Japanese boys at a Shinto shrine

"In Japan—90 millions are inspired to new nationalism at their Shinto and Buddhist shrines."

romise of future success; we are propelled by the nished work of the Cross. We have been loved, there- ore we love; to us the Gospel has been conveyed, there- ore we must proclaim the Gospel; God has come to s, and we therefore must go!

In a strange way, if after ten years of a hundred ears not one single soul could be counted as won or Christ—this would be quite irrelevant—we would ill live under the relentless command to go to the utter- ost parts of the earth. This, and this alone, has been e inner dynamic of the Church of Jesus Christ. We ould express this most profoundly if we asked for o statistical summary at all, but if, year in and year t, knowing of no fruits, we continued to pour out r money and send our sons and daughters—simply cause our Savior and Lord has asked that we con- nue.

And the Men in Uniform

Even if in conclusion I make a brief observation about the work of our military chaplains, I do not wish to minimize the vital role these men are playing. Although an extension of the program carried out in all our military establishments, both home and foreign, the men overseas do more than give spiritual care to our own countrymen. They too, as our missionaries, represent the Faith to a non-Christian world in countless associations that surround their offices. Marooned with their men from the homeland, they and their families become the spiritual bridgeheads for Christian work often more difficult and more glorious than at stations within our boundaries. We can thank God for a nation which makes these provisions for our far-flung posts, and we can thank Him that He has raised up consecrated and able spiritual leaders for such exacting tasks.

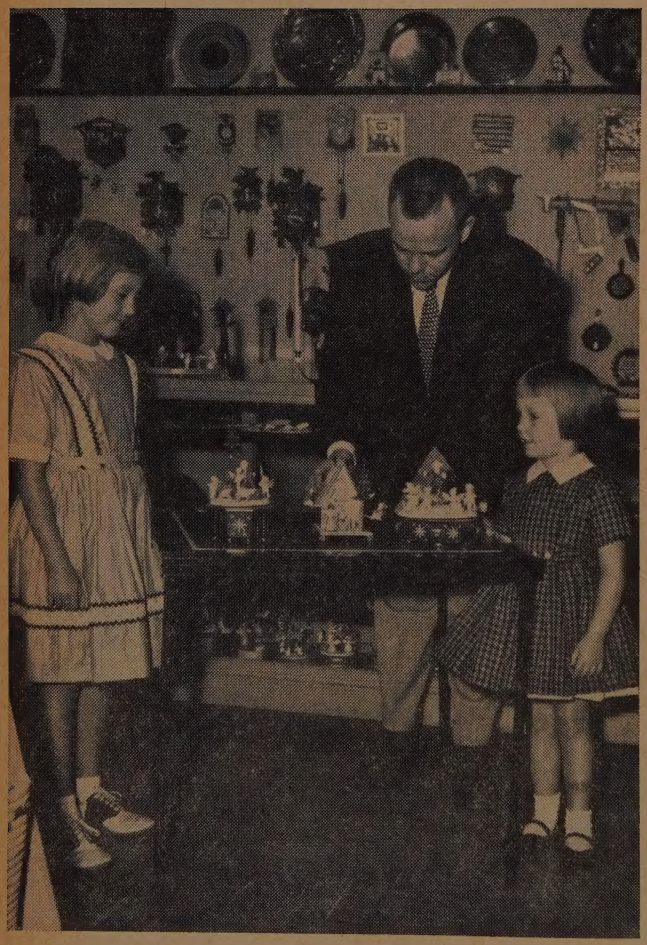
A Lutheran chaplain visits an orphanage

"The chaplains overseas do more than give spiritual care to our own countrymen. They too, as our missionaries, represent the Faith to a non-Christian world in countless associations that surround their offices."

From the back room of his Midwest import shop

He Sails the Seven Seas

By William H. Gent



Music boxes are always a delight to the children who come into the shop.

"Please handle everything."

This sign sometimes startles visitors to the "Seve Seas Gift Shop" in Cannon Falls, Minn. But this d ferent version of the usual "handle at your own risk warning is typical of the spirit of the shop's own and proprietor.

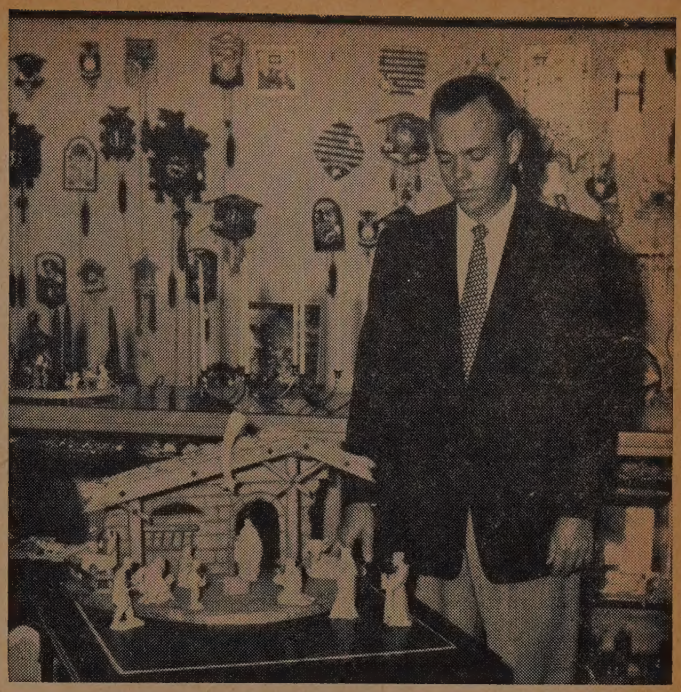
The story of the "Seven Seas" is the story of the ma who runs it. He is Kenneth Althoff, a pastor of T Evangelical Lutheran Church. Four years ago his doct told him we would have to give up his pastorate Dawson, Minn.

Accepting this disappointment, Ken packed up H wife and three children and moved back to Canno Falls, his home town. After a period of recuperation which he worked in his father's hardware store, K hit upon the import shop idea. He sat down at H typewriter and wrote more than 900 personal letters dealers asking for samples of gift items from all pa of the world.

But the answers to these letters were most disappoin ing. Less than a dozen dealers even bothered to respon Ken realized then that he would first have to establi a reputation before anyone would even trust him wi samples.

Liquidating all their assets, Ken and his wife we able to purchase $2,000 worth of stock and in the f of 1954, the "Seven Seas" opened in the basement of t Althoff home. To help support the family while t business was being established, Mrs. Althoff went ba to teaching school.

With a month's experience behind him, Ken spe the summer of 1955 putting up a building on new acquired property on Highway 52, the road that tak



Ken Althoff has made a specialty of religious imports. He is shown with one of his finest manger scenes—one carved of lime wood in Germany.

housands of visitors from Minneapolis to Rochester, linn. every week.

That fall he printed his first catalog, which has now ecome an annual publication coming off the press bout October 15 each year. Each year the mail order ortion of the business has increased.

Evidence of the growth of the "Seven Seas" shop is e fact that each summer Ken turns carpenter and adds nother section to the building.

More than 30 countries are represented in the gift ems which can be found in the store or catalog. Some ings are quite costly, but most are inexpensive. On e shelves and walls are found such fascinating merandise that clerks volunteer to work in the store just have the opportunity to get a closer look

In the store are such things as hand carved ebony gures from the interior of Kenya, East Africa, straw Easter witches" from Sweden, pottery from Bavaria, ood carvings from Italy, and Pennsylvania Dutch crafts om the United States.

Because of his interest in the Church Ken has made specialty of religious imports. He has searched in any areas of the continent for manger scenes or creches. e has found several, one of the finest being carved of ne wood in Germany. A less expensive one comes from e Tyrolean alps.

Some special orders are filled too. For example, en is now in search of a German or Italian village of ood carvers who will turn out a mission bank sketched one of the Lutheran synods.

Another specialty line of "The Seven Seas" are the einbach music boxes from Germany. One of these, aped like an organ, plays several tunes. Another, with a figure of Mozart at the piano on the top, plays a Mozart minuet as other musician figures revolve. Another, in the shape of a globe studded with stars, plays a German children's song, "Who Can Count the Stars."

There are many interesting angles to the running of an import business. There is always the problem of languages. The rule is that correspondence is in the language of the buyer, but sometimes this is confusing. For example, one sample tea tile received from Germany read, "God Blees our Home."

There are many intricacies of customs regulations and dealings that must be learned. Then there is the possibility of goods being lost or damaged in shipment. These emergencies can usually be remedied, but not always. More than $900 worth of Italian carvings, for example, were on the Andrea Doria when she collided with the Stockholm and sank in the Atlantic. The claims against the Italian shipping line still have not been settled.

All in all, Ken has found his import shop a fascinating way of life. Customers from all over the world visit the store. Fifteen nations were represented in the guest book this summer alone. The visitor's book contains names from every state in the union. Nearby church organizations or college clubs from St. Olaf or Carleton often come over since the shop is open till nine every evening.

Some day, Ken plans to visit some of the little villages of Italy and Germany and Norway where the craftsmen live who make the things he sells. Perhaps he may even attend the annual gift fair in Hannover, Germany.

But in the meantime, he sails the seven seas from his typewriter in the back room of his shop.

In Christ There Is N

Many of us have sung the hymn line, "In Christ there is no east or west," but not so many have fully realized its meaning. To those who attended the LWF Assembly and who have read the many articles pertaining to it, there has come an enlarged understanding of the meaning of the communion of saints. It has been easy for us to be satisfied and content isolationists, which all too often has resulted in a false pride over our accomplishments and progress. As we begin to read and hear what the Lord has wrought in other sectors of the world we must admit that we are a bit surprised, but also not a little encouraged. We discover that God hasn't shed His best light on us and a poorer, dimmer light on others. In Christ there is no east or west.

Though we hear many discouraging things about congregational life, particularly in Europe, there are evidences that the "old" church is beginning to stretch itself and rise again to accept new challenges for God. Were you to travel to Germany, it might surprise you to see a number of evangelists traveling about Germany, conducting one-week and two-week preaching missions in congregations, or standing on a street corner preaching the Gospel of Christ to passers-by. You would occasionally see large tents where there were hundreds of people gathered in nightly sessions to listen to God's call for a spiritual awakening. Or you could travel to a German Kirchentag and there witness 400,000 to 600,000 people studying God's Word, sitting in serious discussion groups, and listening to messages from God's Word.

Of particular interest to the WMF would be a trip to a large section of Germany where thousands of ladies are zealously following the 9 o'clock prayer period in their homes. One of their leaders, Frau Nolde, was a guest of Miss Alice Sanne in St. Paul and it was there that she learned of this idea. Frau Nolde's office in Germany has published more than 100,000 of the 9 o'clock Scripture and prayer helps.

If you were to go to another section of Germany this fall, you would discover more than 5,000 congregations involved in a unified Bible study program. In fact, the idea of a "Church-wide Bible Conference" in our Church came from Germany, where it has been carried on effectively for about 17 years.

Let me take you next to a congregation near Hannover to witness lay visitors being instructed and sent out to bear witness of their faith in Christ. Before the visitation week they have been meeting for 15 consecutive weeks, studying the "why" and "how" of visitation. Go with a team of lay visitors, and I am sure that you'll be bot startled and sobered. It isn't uncom mon to hear one of those being visite say, "How can I believe in God. A of my children were killed when th bombs fell on our city." Or to hear woman say, "How can I believe. was mistreated by the Russian soldie for 15 months." Or to hear anothe say, "I was a Nazi and my communit and neighbors will not accept me a one of them. I'm lonely and rejected. These are reasons enough for the la visitors to be trained as spiritual cou sellors.

According to American standard it isn't far from Germany to Norwa If you were to visit there this fa you could witness 15 P-T-R Mission which will include 200 participatin congregations. Preceding each P-T- there have been months of planning You would be greatly inspired to se the earnestness with which the prep arations are carried out. From th very outset a spiritual awakening not only prayed for but expected.

While you are in Norway, why n take a special trip to the Höylan Church near Stavanger. The P-T- Mission started October 14th of la year. Following the special services tha week, people insisted that the mee ings should not stop. God was at wor and the fields were white unto harves Special services were then planned fo three evenings a week, and accordin to our latest report they were still g ing on in June of this year. Word ha come that more than 600 people hav been converted.

Not all is this rosy in the Chri tian experience of Norway. But yo would be encouraged to note the dee concern which the Christians have fo the Lord's work. When their lay vis tors go out calling, it isn't uncommo for the unchurched to be brought faith right in the homes. Many the lay visitors are Bible students long standing. Some of them are the

They cover the waterfront.

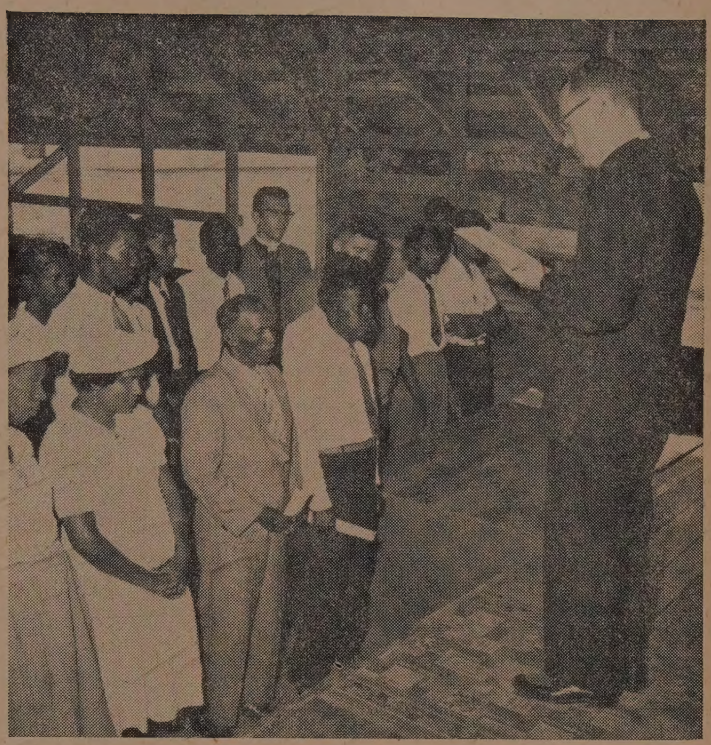
ast or West

Conrad Thompson
Director of Evangelism

ogically trained. Similar to Germany, efore the visits are made twelve teaching sessions of three hours each are rovided for the lay visitors. Person to erson confrontation with the Gospel s the goal and objective of each visit. nd when the actual week of the -T-R takes place, the lay visitors are ften kept busy counselling with many who need spiritual guidance.

As much as you would like to stay n Norway, let's go now on a hurried rip to British Guiana in South Amer-ca. It's so easy to assume that the ork of evangelism is not universal. Norway at first said the P-T-R was merican, but soon found that it was ot American but New Testament. his is what the Lutheran Church in ritish Guiana discovered. The P-T-R as brought there by the Department f Evangelism of the ULCA. Preparaons and pattern identical to those in merica or Norway were carried out. visit to the P-T-R there would show ttendances the largest they have ever ad in history. And you would be oved to thank God for the many souls on for Christ and His Church. It's nother indication of what happens hen a congregation concentrates on an ntensive program of bringing Christ people and people to Christ.

We could continue our trip to many ther lands, but time does not permit. herever the Gospel of Jesus Christ as been proclaimed, you will see God work, whether it be in Europe, adagascar, Zululand, or America. hough you cannot visit each of these nds and help them in the work of angelism, there is something that you n do. Before Dr. P. S. Dybvig left orway this spring he was asked if he ould invite the people of our congregations to pray for the P-T-R Missions being held in Norway this fall. his we can and must do. But while e pray for Norway let us also remem-r Japan, Formosa, Holland, Hungary, olombia, and all of the Christian work ing done everywhere. In prayer too, in our reading, listening, and travelg, we discover that "In Christ there no east or west."



The P-T-R in British Guiana brought the largest attendances in history.

In Germany, a crowd gathers on a street corner to hear an evangelist.

Editorial...

Anybody Guilty?

An editorial entitled "Love Does NOT Conquer All," in our issue of August 20, closed with these words: "That points up with jarring effect the necessity of impressing upon young people the folly of letting matters between them and young folks of such diametrically opposed religious principles and beliefs get to the point where the problems *cannot* be discussed objectively. The time to solve the problem of a 'mixed marriage' is before the problem exists. In other words, our young people must be encouraged to seek companionship among others of their own faith. In the home, in the Confirmation class, in the Luther League—that is where the facts must be made plain."

Reactions to the editorial were many, and there was seemingly a rather general feeling that the editor was wrong in some of the things he had to say about the attitude of Roman Catholics to mixed marriages. Only one letter, however, centered about the reader's reaction to the just-quoted paragraph. For reasons which were quite obvious, our correspondent did not want her letter printed. However, she made some statements so cruelly true that they have been in our mind ever since.

Here is her point: It is well and good for an editor to make a generalization like the paragraph we quoted, and of course it is true. But, writes she, "Let's make it an *important* part of our church program." She continues, "I doubt if Blank City (naming a city whose churches had proved deplorably inhospitable) is the only town that is lax in their youth program. Couldn't we have *many* smaller Missoulas? Our Bible camp was in June just when farm youth are busiest. Why not four week-end meetings for Luther Leagues, since our group is too small to be of help in meeting life partners."

What caused our correspondent to feel so deeply about the necessity of doing more than we are doing for the young people was a series of experiences which had touched her personal life. Several young people from the little congregation to which she belongs had had to go a thousand and more miles to get to a college of the ELC. Lack of means made it necessary for them to secure work during the long months of the summer vacation, not at home, but in the city nearest the college. Faithful in their church attendance at home and active in the religious activities of the campus, they at once sought a Lutheran church home for the vac tion months.

First one of them tried to find such a home whe someone would show interest—and failed. Continuin her attendance at worship, she had to seek Christia fellowship elsewhere. The result? "She met and ma ried a nice young man, and they now attend a no Lutheran church." Two more girls from the same hom congregation tried the same thing. Again—a place worship, but fellowship totally lacking. More persiste than the first, they tried three of the Lutheran church of the city in succession (representing three synods, b the way). The experience was the same in each. "Th have never been asked to any activity and have hard been noticed more than for a how-do-you-do."

Yes, our correspondent makes her point—makes very clearly. And we wonder how many congregatio are guilty of exactly such neglect and how many me bers of congregations read these words with an unea conscience.

This is a matter which is real for every congregatio to whose doors a stranger is led. It belongs particular at the door of any congregation which attracts to itse transients and single people far from home, whethe they are occasional visitors, visitors who need a chur home only for a few weeks or months, or new peop in the community who are seeking a church home.

It is essential that a congregation offer a full-orbe service of worship. Where the Word is preached a the Sacraments are rightly administered, there is suf cient food for the soul. Possibly a congregation whi has such services can with some semblance of rig say, "That is what we have to offer, and it is enoug We are a Christian congregation, not a social club."

However, we submit that a congregation which offe *only* that is being decidedly remiss in its duty to "t stranger within the gates." There are a few other thin a congregation needs to offer. One of them is simp ordinary friendliness. We have personally attend enough unfriendly churches to know whereof we spea We entered, a stranger and unknown. We left—still stranger and unknown, except for a more or less pe functory handshake from the pastor, who after all h several hundred other hands to shake.

Another of them is a program of Christian fello ship and activity broad enough to embrace the needs all—especially the young people. We care little wh form it takes—just so it is there.

From Manuscript to Magazine

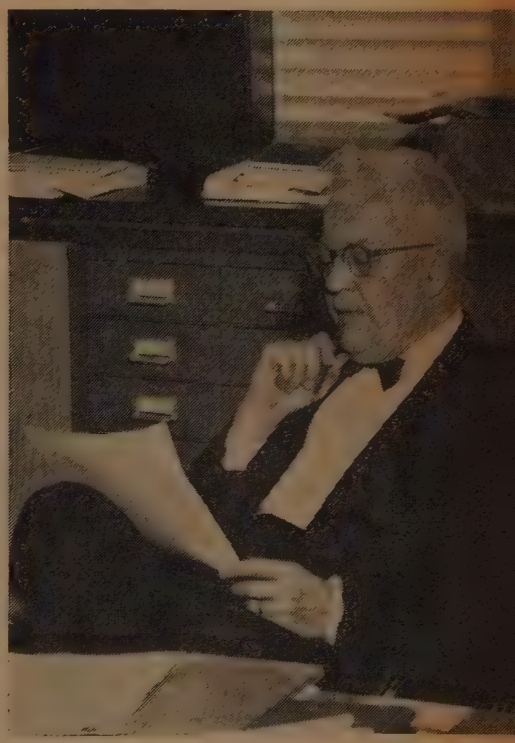
How does an issue of *Lutheran Herald*, for example this one—Vol. XLI, No. 42, Oct. 15, 1957—come into being? These weeks of the annual subscription campaign afford a good time to tell about it.

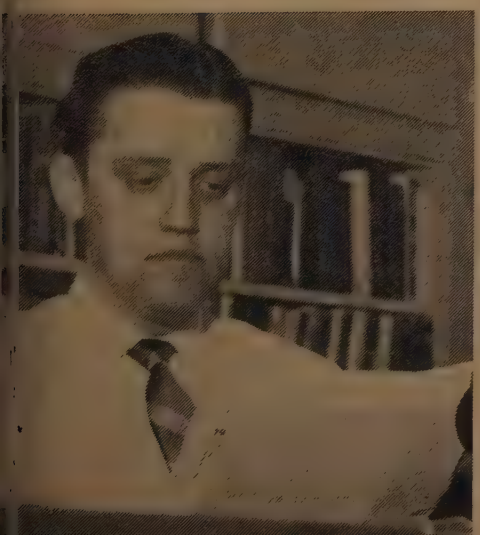
APH Photos by Gerald Giving

(1) An editorial office would soon go out of business if mail were not delivered. Five times daily a pile of it is placed on the desk of Marian Borstad, secretary, who opens it and sorts it for perusal by the various members of the staff.

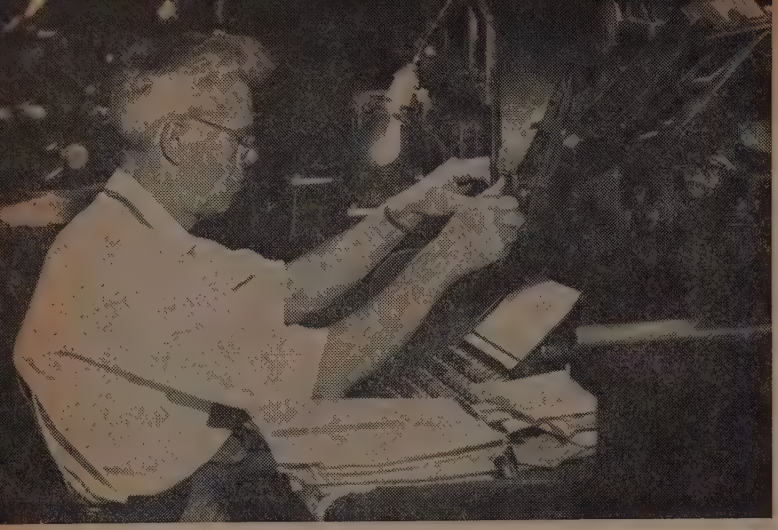
(2) The staff consists of O. G. Malmin, editor (lower left); William H. Gentz, associate editor (upper left); Carmen Mitchell, managing editor (lower right); and Melva Rorem, assistant editor. Besides numerous daily conferences, a weekly staff meeting is held.

(3) Manuscript reading is an editor's constant task. Sometimes the pile is encouragingly high — sometimes frighteningly low. Wanted: Many good manuscripts!





(4) Associate Editor Bill is writing news. The wistful look on his face reflects the yearning in his heart after more—much more—news of the ELC. Won't you help satisfy his yearning?

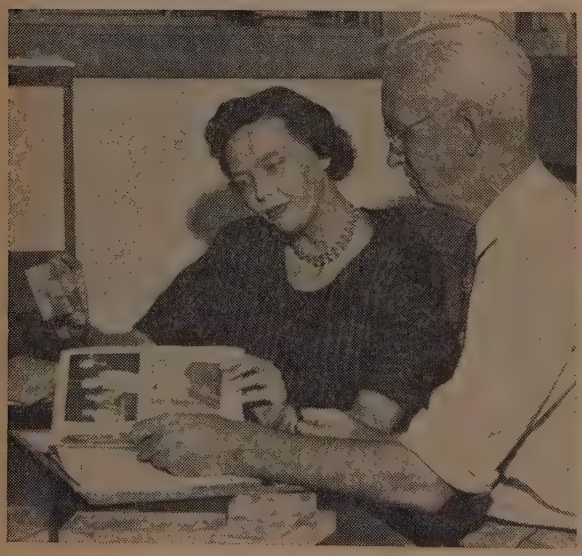


(5) Friday afternoon of each week a pile of "copy" goes to the composing room. Fred Helberg, veteran linotype operator, or one of his associates sets it up in type.

(6) Mrs. Mitchell and Miss Rorem "make dummy," pasting up the proofs of what has been set, arranging the pictures, and deciding on general layout. A page of the dummy is a "rough up" of the page as it will appear in the magazine.

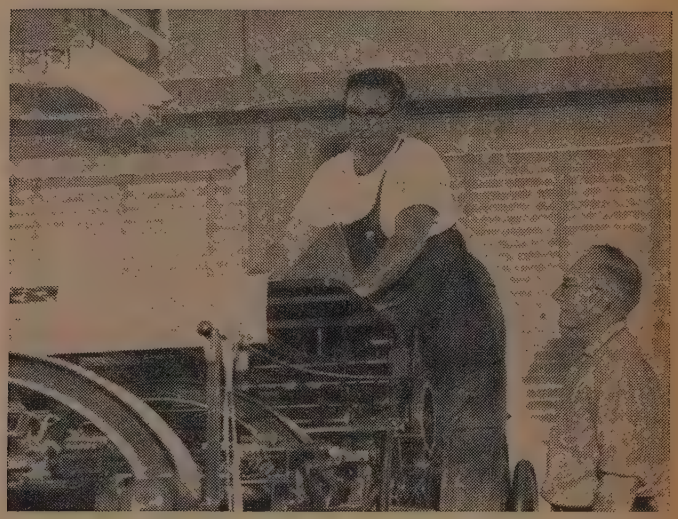
(7) Then up to the composing room goes the dummy, together with all the engravings. Carl Lindahl, head of that department, is patient and helpful. It would be rough on the staff if he weren't!

(8) Now the pages have been "made up" in accordance with specifications of the dummy. One set of proofs goes to the Herald office, another to the proofroom. Proofreaders make so few mistakes that it is a rarity to find one in the printed issue. Pictured are: Pat Brundidge, Elna Tronsdale, and Violet Hanson.

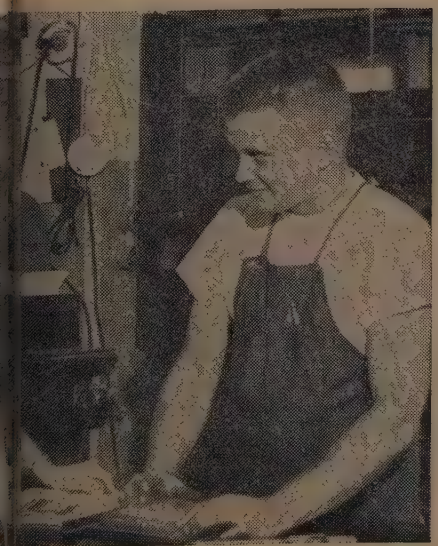


(10) This happens to be an "off-set press." Usually the paper is printed on a "letter press." Pictured is Grant Swanson, superintendent of the entire plant, showing the editor a just-printed "sheet" containing twelve pages of the magazine.

more step before printing
The corrected pages of type
a "form" which will be placed
e big presses. The responsible
g that all is well with each
goes into the form and is
belongs to Larry Strand.

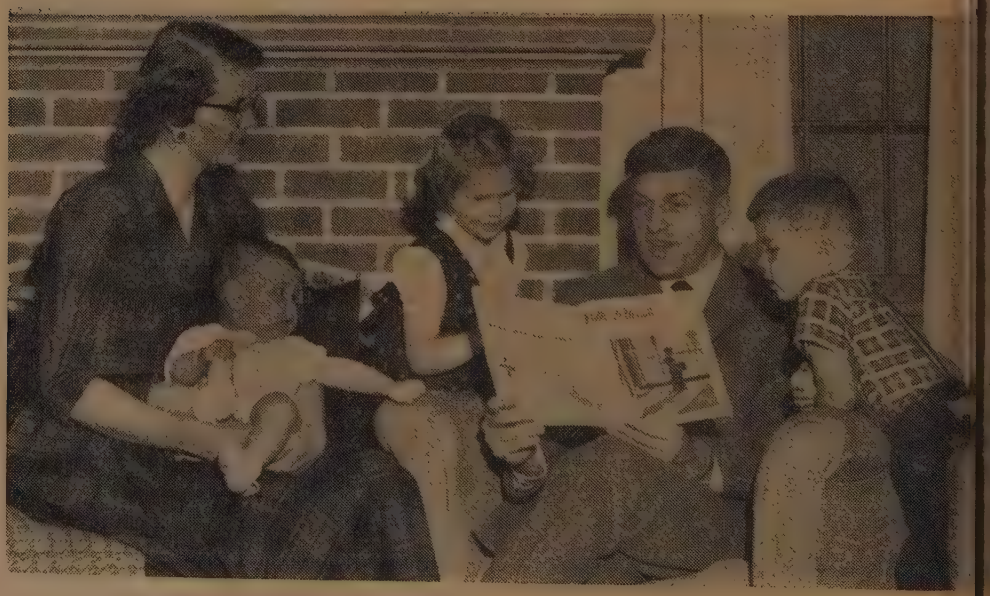


(11) Next comes the process of folding (above) and stapling (below). Pictured are John Pfifer and John Mickelson, foreman, at one of the folding machines, and Erma Peterson and John Pfifer working at a stapler.

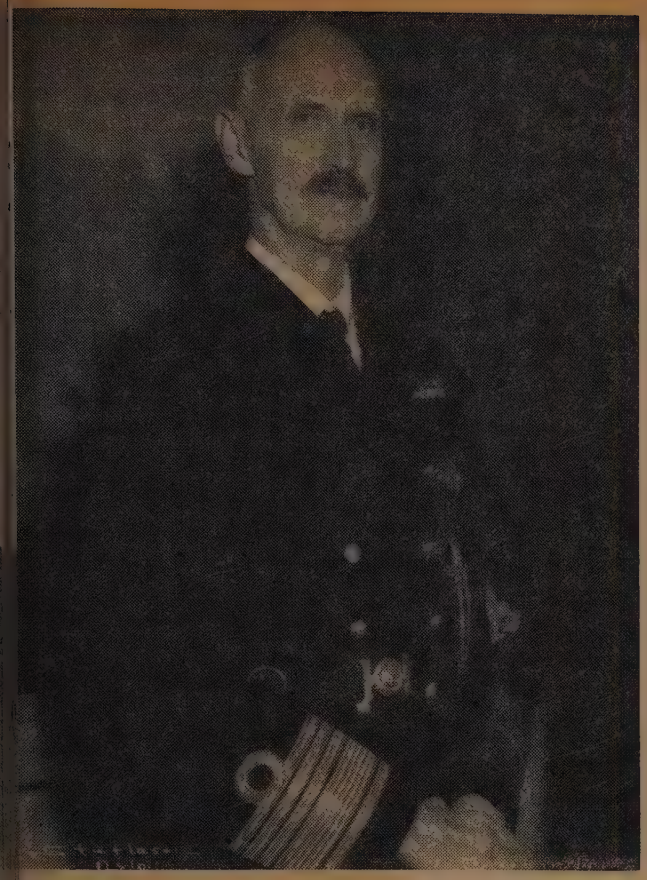


(12) Then into the mail. Willis Tofte and Alice Johnson package copies going to the same town. Then into the mail sacks go all the copies of the week's issue, for delivery to all parts of the United States and Canada, and to many a foreign country.

(13) It's a full-time job keeping the addresses up to date. Ruth Disbrow checks addressograph plates.



(14) And then into homes—thousands of them. Here the Rev. David Preus and his family read the latest issue.



King Haakon

Crown Prince Olav

A Tribute to King Haakon

Herman E. Jorgensen
Editor Emeritus of "Lutheraneren"

The interest of American Christians in the life and achievements of the late head of the Norwegian State, His Majesty King Haakon VII, may be said to center briefly around two facts: that he was a true democrat and a sincere Christian.

Doubtless the day is past when America looked upon constitutional monarchy as largely synonymous with autocracy, and a republican form of government, however nominal, as synonymous with democracy. Today it is generally recognized that he is truly a democrat who shows in his life that he believes in rule by the people, irrespective of the form of government which historic development has made natural in his country. Measured by this standard the late King of Norway was assuredly a democrat. This was already evidenced more than fifty years ago when he, a young Danish prince, was offered the crown of Norway. He could easily and handsomely have been elected by the Norwegian *Storting;* but he insisted on an appeal directly to the people. He had no royal aspirations, he said; but he was willing to head the nation, as a unifying force, if the citizenry of Norway gave clear and unequivocal expression of its will in that direction.

He got his plebiscite, and it turned out to be a clear call to service. Needless to say, by insisting on a popular vote he won the respect and good will also of those who voted for a non-monarchial form of government.

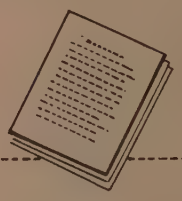
Throughout his long reign of almost fifty-two years, he maintained his insistence on carrying out the will of the people, as expressed in the Constitution and as interpreted through elections. And when this new land of his, which he came to love passionately, was invaded by an enemy, and he could have decided for such personal safety as a gilded cage would have afforded, he chose to share danger and suffer hardship with his people, and later the trials of an extended exile.

It was through this very insistence on democracy that he, while loyally remaining within the limits of strictly constitutional rule, became an inspiring, forward-looking leader of his people.

Best of all, King Haakon was a sincere Christian. Not only did he regularly attend church, even when such a practice got to be looked upon as "old-fashioned," but he showed in his life that he was guided by Christian principles. Negatively, no breath of scandal ever touched his life; positively, his every act—public and private—bore the stamp of his inner Christian convictions. It may be boldly asserted, too, that in a day and in a *milieu* when public confession of Christian faith had become rare among public men, the King clearly and unostentatiously, as a matter of course, gave public utterance to his belief and trust in God.

As an instance of this straightforward Christian testimony by the late King of Norway, I may with p priety—now that he is gone—make mention of a st ment of his to me when I, as one of the very f American civilians to enter Norway after the liberati was graciously given an audience by the King in the su mer of 1945. When I ventured to give expression to general esteem in which His Majesty was held by world for his conduct during the war, he stated brie and a trifle drily, that his government and he h tried, as a matter of course, to do their best. Then looked intently at me and said: "There is, however, o one reason why victory came to our side, and that rea is: *Herren var med* (the Lord was with us)."

Correspondence



A Bad, Brown Taste

►Re: Lutheran Herald, page No. 879, "It was Painted Brown." The above did leave rather a "brown" taste, for it is the writer's interpretation that the blame was placed on the individual rather than upon the pastor, the congregation records, or upon the records of the headquarters Church. May I inquire, how thorough records are being kept, not in numbers for statistics, but recorded under individual names, dates, and places, in the headquarters Church records? Your editorial did not state what transpired to render assistance in this case, nor if the inquirer finally received the record that was being sought. It ended with the thought, the inquirer should have kept the records. But even so, public authorities these days do not accept one's own statement or word in such matters. It must be in writing signed by someone who can prove same. In the case in question, what was the history of the individual? Was he the baptized, the parent, or a witness? Perhaps parents are gone, the pastor; and even the congregation gone. Perhaps a home with all records was destroyed by fire. Where did the church records go? Perhaps they too might have been destroyed by fire.

Hence, the importance of a good system of church records; names, dates, occurrences, recorded in not less than triplicate. One for the individual, one for the local records, and one for the headquarters Church records. Birth and death records are now a part of a public system, but are baptisms, confirmations, marriages, and again births? For even public buildings can be destroyed. . . .

In Norway, there are records! For instance, my father needed a record of his birth and baptism, which occurred 80 years ago. He wrote to the Church in Norway, and in a relatively short time had the information.

Hence, I believe that every birth, baptism, and other occurrences that might be important in the life of an individual be properly recorded. This should not only be in the local area, but also with the headquarters Church. . . .

L. M. Severeid
Pine River, Minn.

Church and State

►Do Protestants *really* want full separation of Church and State? Do Protestants realize the implications of some of the current drive for separation? Is separation the best or necessary interpretation of religious liberty?

These are questions of great concern.

Certainly Protestants outside the USA generally do not favor separation since they have State Churches, tax paid clergy, politically appointed Bishops, church income from tax collections, etc., etc.

One wonders also if Protestants w to go all the way on separation America. If so, it might well m the following:

(1) End of the military chaplain forcing Churches themselves to chaplains and build chapels.

(2) Elimination of Bible readin prayers, Christmas and Easter p grams baccalaureate programs, from public schools.

(3) End of grants-in-aid and lo from federal tax funds to church lated colleges and hospitals. (Wo this mean the death of these insti tions?)

(4) Withdrawal of Churches a ministerial groups from group supp of laws which derive from a Protest or Christian point of view, such Sunday closing, anti-Bingo laws, p hibition and control of liquor sales,

(5) End of tax exemption on ligious property.

(6) Elimination of chaplains a prayers from Congress and state leg latures.

(7) Barring of such benefits as payments to theological students.

There are other examples. Do P estants really want this kind of sepa tion? Perhaps some do. At least question should be looked at caref and Protestants should not be drag into positions they do not wish espouse by involvement in cert movements which begin by attacki violations of religious liberty by Ro Catholics, Moslems, and others.

Let us hope that Protestants w earnestly study the question of religi liberty in the USA.

Willard Johnson
Barrington, Ill.

For the Family Altar

J. R. Hestenes

TOWARD THE NINETEENTH SUNDAY AFTER TRINITY

e Epistle: Romans 10:14-21

The Gospel: John 9:1-11

Monday, October 21
A TEMPERED TEMPER
Read Ephesians 4:22-28

Be angry but do not sin; do not let sun go down on your anger, and give opportunity to the devil.

Paul, in writing this, faced the fact t everyone becomes angry once in a ile. He knew that as human beings we not avoid this. But, as people who ve "put off our old nature" and have ut on the new nature," we must also mit our tempers to God so that they ll be controlled.

"Be angry," he says. Not at *people* for hat they do or for what they are. But angry at sins and at conditions. Christ s angry at sins and what they were ing to people. This anger will spur you to correct conditions.

But this other variety of anger, the e that makes trouble: Paul has a word e, too. "Do not let the sun go down your anger." Make up before the day over. If you go to sleep in anger, it ll stay awake and make plans for deeper uble. God's children put anger in its ht place.

Tuesday, October 22
IT PAID
Read Matthew 9:1-8

And when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven."

These persons who brought this paralytic to Jesus; who knows what they went through to get him there? Did they have trouble convincing the man that Jesus was the one to see? Did his relatives try to hinder them? Were they being laughed at all along the way as they carried him? We do not know. But we do know that Jesus "saw their faith," and proceeded to cure the man.

Strong, continuing faith always pays. Those who keep praying to God to bring about the change of heart and mind in a son or a daughter should not lose heart because it seems that God is turning a deaf ear toward them. Those who keep their faith despite very good "reasons" for letting it go and giving up, miss the final favor God holds ready to bestow.

What sort of faith have we? Is God doing anything because He sees in us the faith that compels Him to action?

Wednesday, October 23
KEEP PREACHING!
Read Romans 10:14-17

But how are men to call upon him in whom they have not believed?

This question has a single answer: let them know about Him! And how is that to be done? By preaching. There are other ways, too, of course, but there is nothing that can take the place of the spoken word. And God has sent men to speak the Word in its glowing, life-giving truth and purity.

How is this preaching to be done? In terms that all people can understand. Time is too short to waste with learned language and unimportant themes! Let preaching be done so that people will confess their sins, accept Christ as the Savior, and be fed.

Is it only the ordained ministry that shall preach? No; every Christian has a share in telling the story by word of mouth and by the life they live.

The Word must go forth to the world all about us that men may call upon God in whom they will be led to believe.

Let us keep preaching!

Thursday, October 24
HOSPITALITY IN CHRIST
Read Matthew 10:40-42

"He who receives you receives me, and who receives me receives him who sent ."

This is not only a part of the "outngness" that is found in the followers Christ; it is a reminder that in this life are to be hospitable. Especially if you urself have enjoyed the hospitality of rist.

But when strangers come who have it mind to get a "handout," what's to be e about it? There is nothing against scriptures in giving them bread or ney so long as you know that some d is being done thereby.

What Christ says here is deeper than re social obligation. It has in it a note of soul obligation. In this world are to do more than receive into our dst those who are hungry or in need companionship. But in supplying the face need, we are to see that the real nger and thirst for the love of God is ished. This is hospitality adorned by cious purpose.

Friday, October 25
CHANGE NOTED?
Read Colossians 3:1-10

Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

A man who carried on a regular correspondence with a friend broke his right arm. During the long weeks of healing he had to continue his correspondence using his left hand. When he was again able to write with his other hand, his friend wrote back, "The change is noted."

Paul is saying now that "you have put on the new nature," now that you have been "raised with Christ," let the change be noted. "Put to death therefore what is earthly in you."

There is no escaping the fact that these things he lists have no place in the life in Christ. Every one of them is death to faith and must be killed off before it does the killing.

Can it be done? Indeed it can. The power is with God and the cooperation is with man. When we want God's help He will give it. Then comes noticeable change!

Saturday, October 26
NOT WHEN, BUT WHY
Read Luke 13:10-17

And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity."

Jesus was teaching in one of the synagogues because it was the Sabbath. The people were in church and it was a good time to speak to them. When He saw the sick woman, immediately He wished to heal her. He did not stop to ask, "What day is this: is it permissible to heal today or must I wait until tomorrow?" Jesus was bigger than that! To Him the important thing was not When, but Why.

That is what governs all mature Christians in their thinking. That does not mean that they make the Third Commandment of no account. They respect the Lord's Day and know it is important and good to attend services (usually held on Sunday), relax (Sunday is the accepted "day off"), and keep it holy. But that does not mean that true necessity must wait, nor that God must not be glorified by action except Monday through Saturday! It is not a matter of When, but Why.

THE CHURCH in Today's World

Deplores "Silent Consent"

Church members who criticize racial violence but give silent consent to the intense prejudice which lies at the root of it are more to be feared in the South's present crisis than violent, law-defying mobs, the Rev. Clarence Jordan, director of the interracial Koinonia Farm at Americus, Ga., said in Washington, D. C.

He addressed Washington religious leaders at a day-long forum on race relations sponsored by the National Capital Area Council of Churches.

Mr. Jordan said he would rather face "the frantic, childish mob, even with their shotguns and buggy whips" than the "silent, insidious mob of good church people who give assent to boycott and subtle psychological warfare."

"Most of our Protestant clergy in the South are to be found among the silent ones," he declared. "I can face the angry mob and those who oppose us openly with boycott and insult, but what can I say for those who know the Word of God and will not speak it?

"I say to the Christian clergy of America in this hour of turmoil, either stand up and be counted or sit down and be counted."

Are Billy's Eyes Closed?

Evangelist Billy Graham predicted in New York that at some future time interracial friendship in the South would be the "best anywhere."

"There is a foundation of affection and love because of the close contact between the races there," he said, "that will make race relations in the South ultimately better than anywhere else in the country."

The evangelist made his comments at a news conference after addressing more than 1,500 Protestant ministers at a breakfast. He returned from his home in Montreat, N. C., to start a week-long series of special suburban area rallies to accommodate commuters unable to attend his recent four-month New York City Crusade.

He was to speak in Nassau, Suffolk, and Westchester counties and Staten Island, N. Y. Teaneck and Trenton, N. J., and Stamford, Conn.

Mr. Graham told the clergymen that "all thinking Southerners" were appalled at the recent violence in Little Rock, Ark., over school integration.

Most of the residents of the city, he said, were not involved in the "tragedy" at Central High School where Negro children had been barred by segregationists.

Though Southerners may be opposed to integration they are just as strongly against violence, the evangelist declared. He said the trouble was started by extremists from out of town.

NATO Chaplains Here

Forty naval chaplains from NATO countries are meeting in t United States Oct. 10-28 to exchan information and experiences. The a will be to "strengthen moral and sp itual foundations in the navies of t NATO nations," a Navy announ ment said.

The chaplains, who will be gue of Secretary of the Navy Thomas Gates, Jr., are Protestants, Roman Ca olics, Jews, Anglicans, and Eastern O thodox.

Business sessions will be held at t Marine Corps Schools in Quantic Va. But the chaplains will visit ma navy installations during their stay a meet with civilian groups in order get a "closer look at religious aspe of service and civilian life in t United States."

Theme of the conference will "No Freedom Without Religion."

The first NATO chaplains confe ence was held at The Hague, t Netherlands, in August, 1956.

Following their business sessions Quantico the chaplains will leave San Francisco to meet with civili groups. They then will come to N York for similar meetings and a t of the area. On Sunday Oct. 27, t chaplains will preach in New Yo

DIRECTS "FLYING DOCTOR" SERVICE—The General Assembly of the Presbyterian Chu in Australia recently re-appointed the Rev. James Frederick McKay (center) as sup intendent of the Australian Inland Mission for six years. In this post, "Padre" McKay b become famous for his service of flying doctors to the interior missions of Queensla Here he is shown chatting with writer George Farwell and aboriginal watercolor pain Albert Namatjira.
—RNS Ph

-wifed Man Rejobbed

At the annual meeting of the Nal Council of Churches' Africa mmittee in New York in Septem-, the foreign missions leaders took e out from business to consider the ght of a Tanganyikan who had been d from his job with a local printer. To get his job back again, he sent former boss the following letter—pared with the help of the village's fessional letter-writer.

'Kind Sir,

On opening this epistle you will beld the work of a de-jobbed person d very be-wifed and much children-d gentleman who was violently de-bed in a twinkling by your good f.

Consider this catastrophy, sir, as fall-g on your own head, and remind rself on walking home at the moon's d, to five savage wives and sixteen racious children, with your pockets ed with no existent £.s.d. or soli-y sixpence. PITY MY HORRIBLE TE! As to the reason given by rself Esquire for my de-jobment, incrimination was laziness.

No Sir. It were impossible that myf which had pitched sixteen infant ildren into this vale of terror can ve a lazy atom in his normal frame, d the sudden departure of 7 pounds s left me on the verge of destitution d despair. I hope this vision of hor-will invade your dreams this night d the good angels will melt and lverize your heart of nether mill-ne, so that you will awaken and, th such alacrity as may be compati-with your personal safety, will sten to re-jobulate your servant.

So be it,

Amen,

Yours despairingly."

The much be-wifed man was re-bed.

ungarians in Red China

A five-man interdenominational otestant delegation from Hungary ived in China in September for a r of Christian centers there, the iping Radio reported. It said the up was headed by Lutheran Bishop sef Szabo of Balassagyarmat.

The station also announced the arl in China of Janos Horvath, head of the State Office for Church Affairs in Hungary.

The broadcast said he would attend celebrations marking the inauguration of the Chinese People's Republic on Oct. 1, 1949, and later make a tour of Chinese churches at the invitation of Ho Chenghsiang, director of the bureau of religious affairs in the State Council.

90 Years in India

Two threats to the Christian cause in Asia were made clear by a leader of the Ebenezer Lutheran Church of North India as he spoke at the American celebration of the 90th anniversary of the Santal Mission.

The Rev. K. R. Ghose, president of the Bengal Council of the Indian Lutheran Church, was the main speaker at the anniversary event, held September 26 in St. Paul's Church (ELC) in Minneapolis.

Extreme national feeling and the overwhelming predominance of Hinduism are real threats to Christianity, the speaker said. Indian nationals associate Christianity with British colonialism and therefore think of it as a foreign religion. This threat, Pastor Ghose feels, must be met with a heavier emphasis on national leadership and nationalization of all aspects of the Church's life in India.

Hinduism (70 per cent of the population) also is a threat, he pointed out, because it tends to absorb within itself all other religions. To counteract this, he said, Christians must continue to make clear the one thing that is unique in Christianity—the cross of Jesus Christ.

Pastor Ghose is a son of the first Bengalese convert to Christianity by the Santal Mission. The mission, supported by Lutheran Churches and members from Norway, Denmark, and the United States, was founded in 1867 by two pastors, the Rev. Lars O. Skrefsrud of Norway and the Rev. Hans P. Borresen of Denmark. The first American missionary to the Santal field was the Rev. M. A. Pederson, who went to India in 1904. Most of the Santal missionaries have come from Scandinavia, but 27 have been Americans. Sixteen Americans are now in active service.

The medical work of the Santal Mission was explained at the anniversary service by Dr. B. B. Chatterjee, an Indian physician associated with the Christian hospital at Mohulpahari in Bihar province. Greetings were also brought by the Rev. M. C. Dixen, executive secretary of the American Board of the mission, and Dr. John Stensvaag, chairman of the board.

Baptized Christians in the Ebenezer Church in India, the result of the Santal Mission, number 35,000. Although the mission is not officially connected with any Church in the United States, support has been received primarily from the synods which are of Norwegian and Danish origin, the United Evangelical, American Evangelical, Evangelical, and Free Lutheran Churches.

GIBEON POOL FOUND—At the bottom of this 33-foot pit an American archaeological expedition discovered the Pool of Gibeon, a Biblical well some 2,500 years old. Gibeon is mentioned 43 times in the Bible and the pool is referred to in II Samuel as the scene of the battle between the rival houses of David and Saul.

—RNS Photo

Move Toward Union

Representatives of four Lutheran denominations planning to merge report progress on the organizational structure of the proposed new 3,000,000-member Church.

The merging groups are the 2,300,000-member United Lutheran Church in America; the 536,000-member Augustana Lutheran Church; the 35,000-member Finnish Evangelical Lutheran Church; and the 20,000-member American Evangelical Lutheran Church.

A Joint Commission on Lutheran Unity, at three-day sessions in Chicago, authorized the creation of a new pension program for the 6,000 pastors of the merged Church after hearing a report by a committee. Other committees reporting included those on powers and functions of officers and an executive body of the new Church, foreign missions, American missions, geographical boundaries of constituent synods, doctrine and living tradition, a judiciary, and parish education.

The Rev. Dr. Malvin H. Lundeen of LaGrange, Ill., commission chairman, said the commissioners are reaching a "meeting of minds" on the patterns of organizations and the merger negotiations are "moving along on schedule."

Deny Support to Billy

The General Assembly of the Presbyterian Church of Australia rejected a resolution to declare its "hearty support" of a projected 1959 tour of the country by evangelist Billy Graham.

But the Assembly voted to appoint a committee to represent the Presbyterians at any conference of church groups in connection with arrangements for the American evangelist's visit.

Sharp criticism of Mr. Graham's approach was voiced by some delegates. G. Nathan, a delegate from Victoria, said the evangelist dealt purely with the emotions and this was not a healthy appeal. "I don't think we should connect ourselves with this type of ministry," he said.

However, H. J. Whitney, a Queensland delegate, said, "If we stand apart from other Churches on this issue it may be that we will stand alone at the bar of time, judged unworthy of our opportunities."

Washington Comments

Gerhard Lenski

The Nineteenth International Red Cross Conference will open in New Delhi, India, October 24, to discuss the adoption of rules banning total war. The importance of this Conference can hardly be overstated. At the same time, there continues to be widespread apathy, ignorance, and indifference in regard to it. Twenty articles have been drawn up by legal experts representing practically all the countries of the world, the purpose of which is to "draft rules for the limitation of the dangers incurred by civilian populations in time of war." These experts, in their comments, indicate that governments and people generally appear to be in the grip of a kind of "fatalism" regarding the dangers that threaten them in atomic warfare. These experts further remind us of the fact that the present opportunity to limit and control war, if not rightly used, may be our last. Great controversy is expected to arise over Article 14 which would prohibit the use of weapons with "delayed-action" effects, radioactive, chemical, bacteriological, or incendiary in character. What part is the church taking in this war-control, peace-seeking effort? From all appearances, little. It is to be hoped that even at this late day and hour our Christian people will pray and work that the on-coming Conference will prove to be completely successful.

Washington has a new "show place" **—the new Islamic Center.** President Eisenhower shared in the dedication ceremonies, paying tribute to the contributions of Islam to civilization and declaring this new edifice to be a welcome addition to our capital community. The Center consists of a mosque of impressive design with a graceful minaret, together with a library and museum for the use of scholars and students. It is the first institution of its kind in our land. Representing the culture and the religious beliefs of some 500 million people spread from Morocco to Indonesia, its importance can hardly be overestimated. Built and dedicated at a time when tensions between Christian, Jewish, and Moslem nations and groups are severe, this Center becomes a visible reminder of our world-need for b ter understanding and friendlier r tionships among peoples of all races a all religions. It can become, as believe it will, a meeting place wh men of good will can come and se a cause needing the best help of By all means visit the Islamic Cen when next you come to town. A when you do, be sure to take off y shoes as did President Eisenhow when he came.

Few leaders in Washington have tough a problem on their hands as d **Secretary of Agriculture Ezra T Benson.** Under the Soil Bank progra millions of acres have been withdra from production with the idea of sening the supply. Millions of doll have been paid to the farmers for raising the grain they might have rais Yet, as another annual report co in, we find that with less acres in p duction we have raised about as m as ever and that our surplus sto are almost as high as before. Me while, with prices mounting on ev hand, the farmer finds his income adequate, rising a bit, to be sure, still far from what it should be.

The public schools of Washing are operating peacefully, without v lence or disorder. This is notewor when it is realized that more than 7 of the pupils in these schools colored.

While integration is proceeding a peaceful way, things are not entir as simple as they seem to be. T fact is that the 70% of colored child are still concentrated in colored scho attended by few whites, while the maining 30% white children are still predominantly white schools located the Northwest section of the city. those areas where the population mixed, nearly all white families who able to do so are moving into the s urbs where white schools are availab In other words, while the law is bei accepted and even obeyed, ways a means are being found to keep wh children in white schools and not mix white and colored as "integrati might require.

Within the ELC

Union Church Dedicated

More than 1,000 persons from 30 towns attended the dedication services in September of the new Lutheran church in Pollock, S. Dak., the result of a union of ALC and ELC congregations in that town in 1955.

Since the congregation still belongs to both churches, two district presidents participated in dedication festivities: Dr. L. A. Pierson of the ELC's South Dakota District, and Dr. G. C. Landgrebe, president of the ALC's Dakota District. The congregation is at present without a pastor since the Rev. Wilhelm J. Madson retired in February of this year.

The move toward union of the two congregations started in 1953 when it became known that the town of Pollock itself would have to move to make way for the backwaters of the Oahe Dam. Since both churches would have to build new buildings, negotiations for union began which were consummated on July 18, 1955, when Spring Creek (ELC) and Golgotha (ALC) churches became the new Pollock Lutheran Church. Pastor Madson from the ELC church stayed on to serve until his retirement.

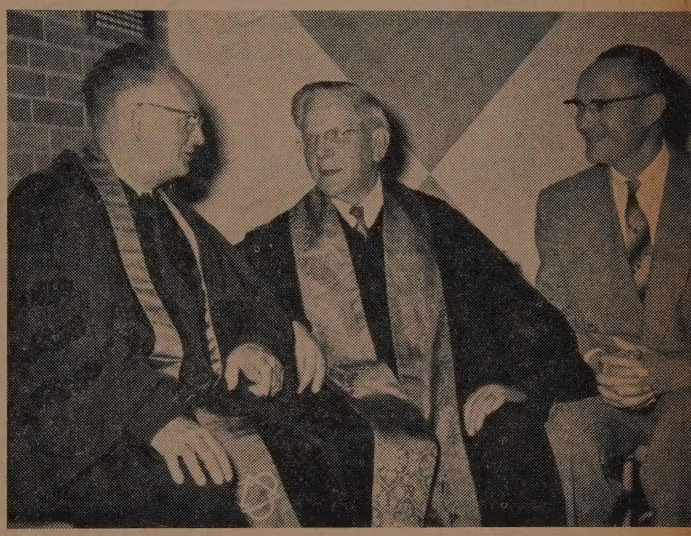
The new structure is a basementless building of modern design. The exterior is norman brick except for the facade. The two ends of the sanctuary feature colored glass windows set in diamond patterns. The parish house unit is equipped with folding doors, making possible multiple use of the rooms.

Spring Creek Church was organized in 1887 and Golgotha Church began its services in 1905. Greetings from seven former pastors of the two churches were brought at the dedication festivities.

Architects of the new church were Foss and Co. of Moorhead, Minn.

Exterior of the Pollock, S. Dak. Lutheran Church, showing the unusual bell tower to the right.

District presidents of the two synods to which the church belongs chatted with the president of Pollock Church just before dedication ceremonies. Left to right they are: Dr. L. A. Pierson, president of the ELC's South Dakota District; Dr. G. C. Landgrebe, president of the ALC's Dakota District and Edward Knudson, congregational president.



People

The Rev. E. Silas Torvend formerly pastor at Burlington, Wash., has begun his ministry in a new home mission congregation in Santa Clara, Calif.

The Rev. James O. Pederson, pastor of Our Savior's Church, Duluth, was honored recently by his congregation on the occasion of the 25th anniversary of his ordination.

Noreen Paulson, formerly a parish worker for the ELC church at Teller, Alaska, is returning to Alaska to do welfare work with the children in the Aleutian Islands. A native of Mankato, Minn., and a 1951 graduate of St. Olaf College, Miss Paulson recently received a master's degree in social work from the University of Pennsylvania. She was a recipient of a graduate study scholarship from the ELC's department of charities. Her new work is under the Alaska public welfare department.

Rev. Merrill Gilbertson, formerly on the staff of Waldorf College, Forest City, Ia., has assumed the pastorate of Grace Church, Albert Lea, Minn. as of September 1.

Rev. Elmer Laursen, former chaplain at Fairview Hospital, Minneapolis, has been installed as pastor of Hope Church, Phoenix, Ariz.

Marilyn Lokensgard was recently added to the staff of Hope Church, Minneapolis, as a parish worker. She is a 1957 Luther College graduate. Rev. Arndt Halvorson is pastor.

Philip G. Hanson has accepted a call to be lay assistant at Calvary Church, in Golden Valley near Minneapolis, effective January 1. The pastor is Rev. Ernest Gjelten. His duties will be primarily in Bible teaching, visitation evangelism, training lay workers, and counselling.

Carol Fuglemsmo, formerly of Minneapolis, was installed as the first parish worker at Christ Church, East Meadow, N. Y. on September 15. Rev. Vernon Holte is pastor.

Rev. and Mrs. O. M. Grimsby were honored by the members of Zion Church, Duluth, Minn., on September 15, the 25th anniversary of Pastor Grimsby's ministry at the church. The program, patterned after "This Is Your

REMODELED CHANCEL—Shown here is the remodeled chancel of Glendorado Church near Princeton, Minn. Included also in the $11,000 improvement program of the congregation was the addition of four rooms, perimeter heating, and new plumbing. Volunteers from the parish refinished church pews and also accomplished other projects. Rededication was held on August 18, with the guest speaker a son of the congregation, Chaplin Sheldon Hermanson. The Rev. V. A. Jensen is pastor of the Princeton parish, which also includes South Santiago Church.

Life," brought to the stage of the parish hall many church and civic leaders who have been associated with Pastor Grimsby during the quarter century. Dr. F. A. Schiotz, president of the ELC, brought greetings from the synod.

Marilyn Molskness was installed as parish worker at Hope Church, Minneota, Minn., on October 6. She is a graduate of Augustana College and spent the past summer with Luther Leaguers who helped build a Bible Camp in Norway. Rev. E. David Natwick is pastor of Hope Church.

Obituaries

Mrs. Lettie Ulvestad, widow of the late Rev. Arnold O. Ulvestad died in Minneapolis Sept. 19 at the age of 78 years. Born Aug. 16, 1879 in Madelia, Minn. Mrs. Ulvestad was married in 1907. Pastor Ulvestad served parishes in Fargo, N. Dak. and Deary, Idaho and from 1914-18 was president of Spokane College. He died in 1919. Mrs. Ulvestad is survived by a son, Dr. Harold Ulvestad of Minneapolis, and two daughters, Mildred, the wife of Rev. Roland Schwandt of Manitowoc, Wis., and Helen of Minneapolis.

Rev. K. R. Palmer died September 11 at Glenwood, Minn. at the age of 75 years. He was born October 27, 1881 at Hemsedal Hallingdal, Norway and came to the United States in 1883. He attended Willmar Seminary, Luther College and Luther Seminary. He was ordained in 1910 and served a rural parish near Bricelyn, Minn. until 1924. From 1924 until 1953 he served the East and West Zion congregations near Hancock, Minn. He retired from the active ministry in 1952 and moved to Glenwood, Minn. Pastor and Mrs. Palmer celebrated their golden wedding anniversary in May 1955. Funeral services were held in the Glenwood Church and Big Grove Church, Brooten, Sept. 16 with several pastors of the area participating. Pastor Palmer is survived by his wife and one daughter, Ruth.

Announcements

Tri-State Pastors Conference, which includes Wisconsin, Illinois and Michigan, will hold its annual meeting Nov. 12-13 at the Milwaukee YMCA. Speakers: Dr. A. N. Rogness, president of Luther Seminary; Dr. T. S. Liefeld, professor at Capital University; and the Rev. Myron Austinson, president of the Eastern District. There will be a panel discussion on the Ministry Today by Orlando Ingvolstad, Walter Huseby, and Douglas Lindgren.

Newly organized home mission congregation needs 18 or more used robes for senior choir. Write the Rev. Vance Knutsen, 2156 Del Monte Ave., Santa Clara, Calif.

Circuit Conventions

Southland-Los Angeles LDR, Oct. 10-20, Hemet, Calif. Speakers: the Rev. Roy Malde and Mrs. Cameron Hoff.

Alexandria WMF, Oct. 29, St. Petri Church, rural Evansville, Minn.

Tacoma WMF, Oct. 23, Trinity Church, Parkland, Wash.

Goodhue WMF, Oct. 25, Zumbro Church, Rochester, Minn. Speakers: Missionary O. K. Stenberg and Mrs. G. T. Norswing.

Minneapolis WMF, Oct. 28, Westwood Church, 9001 Cedar Lake Road, St. Louis Park, Minn. Speakers: Dr. Gerhard Frost, Mrs. G. T. Norswing, and Missionary Clara Jones.

Changes of Address for ELC Pastors

Howard M. Blegen, 2505 S. Summit, Sioux Falls, S. Dak., 9-1-57 (correction)

Keith Bridston, Route de Malagnou 17, Geneva, Switzerland, 9-24-57

Donald Flaten, Meiganga Via Doua French Cameroun, W. Africa, 9-24-57

E. A. Fretheim, New Effington, S. Da 10-1-57

E. C. Goetz, Chap. MacLaren School Boys, Rt. 1, Box 37, Woodburn, Oreg 9-1-57

F. S. Hallanger, 2175 Hendon St., St. P 8, Minn., 9-24-57

P. O. Hyland, 432 Furusho Shizuoka C Shizuoka Ken, Japan, 9-1-57

Laurel O. Johnson, B. P. 538, Tananari Madagascar, 9-24-57

LeRoy Johnsrud, 222 Otowa Cho, Shizuo City, Japan, 9-1-57

Otis A. Lee, 716 South Ave., Eure Calif., 9-17-57

H. J. Madland, Larsen, Wis., 9-22-57

A. Elmer Moe, 721 12th Ave. S. Aberdeen, S. Dak., 10-1-57

C. Gerhard Ostrem, El Cocuy Boyaca, lombia, S. America, 9-24-57

N. C. Renslo, Ellendale, Minn., 10-1-57

Dar Roa, Waldorf College, Forest C Iowa, 10-1-57

J. M. Rohne, 1901 E. Campbell A Phoenix, Ariz., 9-16-57

Everett Savage, 28 Moose Ave., West Hav Conn., 9-24-57

Maurice A. Schmidt, 525 N. Divisi Powell, Wyoming, 9-17-57

C. C. Skinsnes, 414 W. Decker Str Viroqua, Wis., 9-1-57

Daniel Vinge, 1329 Keston, St. Paul Minn., 9-24-57

Newly Ordained Men:

Leonard E. Klippen, 1015 W. Roscoe Chicago 13, Ill., 9-1-57

Want Ads

For sale: Used Church pews in good c dition. Write Mr. Werner Meyer, Box 2 Ossian, Iowa.

Parish Conservation Servi

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. R the listings below. They may be of value you or someone that you know. The me of the propositions advertised have not b investigated and the Parish Conserva Service assumes no responsibility in matter. Send your ads and communicati to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minneap 15, Minnesota. (Refer to ad number w inquiring.)

FOR SALE

Farms

240-acre modern farm in S N. Dak. G bldgs, school bus and mail route by d Good roads. 3 mi. to Lutheran church 533

320 acres Red River Valley land in E Dak. Heavy black soil now growing 70 a corn, 80 acres sugar beets, 40 acres alf balance in wheat, flax, oats, pasture. N Lutheran church and school bus. Price: $ per acre. $25,000 cash; balance long t 533

114-acre farm in cent. Minn. 6 room mod house, new barn 32x48, silo and other bl

hool bus service. At least 80 acres in fine ld; nice grove. 533-3A

195-acre farm, 90 acres under plow. ¼ . from Lutheran church. 8 mi. to town on weather roads. Less than $65 per acre. SE Minn. 533-4A

isinesses

Hardware store with nationally known fran- ise, in N South Dakota, town of 500 pop. ventory approx. $12,000. Bldg for sale or t. Reasonable. ELC church, good school. od fishing lakes. 533-5C

FOR RENT

arms

200-acre dairy farm for rent on shares. rch. Lutheran community. Pierce Co., Wis. 533-6A

omes

Lovely furnished room with kitchen privi- ges. Near Seminary, St. Paul. For middle ed woman. 533-7B

Room for 1 or 2 employed girls in Lu- eran home in Mpls. Close to Bethlehem theran Church and close to busline. 533-8B

Lovely, spacious bedroom in private home, table for two. Located in beautiful part of Mpls. 2 blks from busline. No smoking drinking. 533-21B

POSITIONS WANTED

Baby sitting or cleaning job wanted 4 or days a week in Mpls. Will not live in. 533-9D

2 middle aged sisters desire housekeeping in respectable home in city or village. 533-10D

Woman desires position as housekeeper for lerly couple. Prefers N. Dak. or Minn. wn. Available Oct. State wages and age en answering ad. 533-11D

HELP WANTED

A middle aged lady for Lutheran home N Mpls. 3 children—2 below school age. w home, modern conveniences. 533-12F

Registered nurse for work at a Lutheran me for Aged. Should have National Lu- eran Council affiliation. Would be required live at the home. 533-13F

Part-time secretary needed in ELC church St. Paul's east side. Available Oct. 15th. 533-14F

Nurse-L.P.N. or R.N. for Christian Home Aged in N Minn. Room, board, good ges. 533-15F

Middle aged housekeeper for 2 elderly lies in St. Paul. Good Christian home for ht person. 533-16F

Maid-general housework in Christian girl's b near Mpls loop. 533-17F

Assistant boys' supervisor. Help provide ristian care and guidance to boys. Requires od health, energy, 25-40 yrs of age. Salary s board and room for single man or couple. eral vacation and time off. Employment sibilities for wife. 533-18G

Asst. engineer and maintenance man for all N. Dak. hospital. Promotion possible hin 6 to 8 wks with substantial salary rease. Give full details of experience and ily status in first letter. 533-19G

Needed electrical service man in S. Minn. wn. Work includes servicing electrical ap- ances of all kinds; refrigeration. No tele- ion or motor repair work. Good wages- ending on ability. 533-20G

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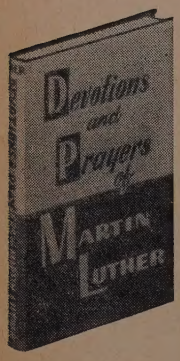

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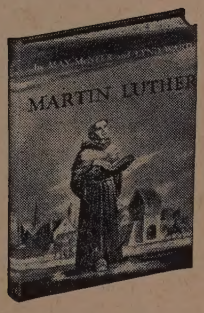

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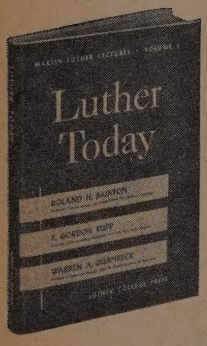

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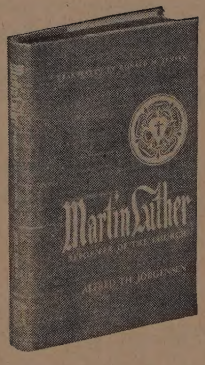

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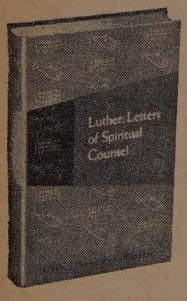

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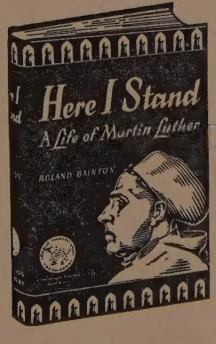

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